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MINUTES

OF THE

FIFTY-SIXTH ANNUAL SESSION

OF THE

Chowan Baptist Association.

HELD WITH THE CHURCH AT

MIDDLE SWAMP, GATES CO., N. C.,

May 13, 14, 1862.

JOHN MITCHELL, Clerk pro tem.

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Proceedings.

MIDDLE SWAMP, May 13th, 1862.

Elder John N. Hoggard being absent, the introductory sermon was preached by his alternate, Elder B. B. Williams, from Heb. 5: 9—"And being made perfect, he became the author of eternal salvation, unto all them that obey him."

After a brief intermission, the delegates assembled, and in the absence of the Moderator, on motion by Elder H. Speight, Elder R. B. Jones was called to the chair. Elder John Mitchell was appointed Clerk. Bro. J. D. Barnes, Assistant Clerk.

Brethren W. Myers, T. W. Babb and R. Felton were appointed a committee to receive contributions.

Letters from the churches were called for and read, and names of delegates enrolled. (See statistical table.)

The roll of delegates being completed and called, the Association proceeded to regular organization.

Elder R. B. Jones was elected Moderator for the ensuing year, and Elder John Mitchell, the Clerk being absent, was appointed Clerk for the ensuing year.

Visiting brethren were invited to seats. The following were recognized: Elder R. R. Savage from the Dan River Association, and as representing the claims of Foreign Missions.

The Pastor and Deacons of this church were appointed a committee on religious exercises.

Reports of standing committees were called for.

The committee on Chowan Female Collegiate Institute being absent, no report was made. [Afterwards sent in and appended to the Minutes.]

Committee on Reynoldson Institute—no report.

Committee on Temperance—no report.

Committee on Wake Forest College—no report.

The committee on Baptist State Convention reported thro' its chairman, Elder R. B. Jones. Report received, and after some discussion laid on the table for further consideration.

Elder B. B. Williams, chairman of the committee on Periodicals reported. Report received, and pending its discussion, a collection of $38 was taken up for the distribution of the

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Biblical Recorder among the soldiers. The report was adopted and ordered to be appended to the minutes. (See Appendix, A.)

The committee on Religious Exercises reported as follows: Elders John Mitchell and R. R. Overby to preach to-morrow in the morning, and Elder R. B. Jones in the evening.

On motion, Elder S. W. Worrell was appointed to prepare an obituary notice of the death of our much loved brother Q. H. Trotman to be appended to these minutes.

On motion, adjourned to 9 o'clock A. M. to-morrow. Prayer by Elder R. R. Savage.

Wednesday Morning, May 14th, 1862.

Association met pursuant to adjournment. Prayer by Elder S. W. Worrell.

The list of delegates was called over and corrected.

Letters from New Hope and Middle Swamp were handed in, read, and delegates' names enrolled.

On motion, agreed to hold the next session of this Association with the church at Mt. Tabor, to convene on Tuesday before the third Lord's day in May, 1863.

Appointed to preach the introductory sermon, Elder R. B. Jones, Elder H. Speight alternate. To preach the Conventional sermon, Elder John Mitchell.

The chair announced the following committees to report on the subjects assigned at the next Association, viz:

On C. F. Collegiate Institute—A. McDowell, J. H. Lassiter and W. W. Mitchell.

On Reynoldson Institute—E. Howell, W. Babb and Wm. Cross.

On Temperance—J. B. Webb, R. R. Felton and R. D. Simpson.

Baptist State Convention—John Mitchell, J. W. Wilson and H. M. Jones.

Periodicals—Wm. Felton, J. T. Waff and T. L. Foxwell.

Sunday Schools—J. D. Barnes, Geo. A. Britt and John N. Hoggard.

Wake Forest College—R. R. Overby, R. Felton and E. Ferebee.

The following delegates were appointed to corresponding Associations:

To the Portsmouth Association—G. W. Kellinger, S. W. Worrell and H. Speight.

To the Tar River—J. Mitchell, B. B. Williams, John N. Hoggard and J. J. Rochelle.

To the Pamlico—Jeremiah Bunch, Wm. Bunch and Ed. Pierce.

To the Union—John B. Webb, R. B. Jones and R. Felton.

On motion, the ordained ministers of this Association were appointed delegates to the Baptist State Convention.

On motion, the report on Baptist State Convention was called up, again read, and discussed by Elders R. B. Jones, R. R. Savage, R. R. Overby and John Mitchell. The report was adopted, and ordered to be appended to the minutes. (See Appendix.)

On motion, agreed that the collection to-day be taken up for Army colportage.

Moved and carried, That the Clerk be instructed to have the usual number of copies of minutes printed and distributed among the churches in due time.

Moved and carried, that one brother in each Union Meeting be appointed to receive and distribute the minutes to the churches composing such Union Meeting.

The appointment was made as follows:

For the Bertie Union—John Mitchell.

For the Yoppim—R. D. Simpson.

For the Camden and Currituck—E. Ferebee.

Whereas, One of our churches has recommended to this Association a change of Clerk, and also that hereafter the Clerk be elected annually; therefore,

Resolved, That in view of the small delegation present, we deem it inexpedient at this time, to make any radical change.

On motion, the Association took a recess of forty minutes.

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1 O'clock P. M.

The Convention sermon was preached by Elder R. B. Jones, from Luke 18: 28–30.

A collection of $64 15 was taken up for colportage among the soldiers.

Financial committee reported as follows:

Amount received for minute fund, - - -	$41 00
Contribution after sermon, - - - - -	64 15
From Buckhorn church for Army Colportage,	24 00
Total,	$129 15

Resolved, That our thanks are due, and are hereby tendered to the brethren of this church and friends in this vicinity, for the very kind reception and liberal entertainment given to the delegates and visitors to the Association.

On motion, the Association adjourned.

Prayer by the Moderator.

R. B. JONES, Moderator.

JOHN MITCHELL, Cl'k pro tem.

LIST OF ELDERS OR BISHOPS IN THE CHOWAN ASSOCIATION.

1 S. Bazemore, Windsor.
2 J. Bunch, Jr., "
3 A. M. Craig, "
4 James Delk, Pitch Landing.
5 J. D. Elwell, Blossom Hill, Va.
6 D. V. Etheridge, Ballard's Bridge.
7 E. Forbes, Camden C. H.
8 E. Hancock, Roxobel.
9 David Harrell, Windsor.
10 T. Hoggard, Pitch Landing.
11 J. N. Hoggard, Murfreesboro'.
12 E. Howell, Reynoldson.
13 W. Hooper, Murfreesboro'.
14 R. B. Jones, Hertford.
15 T. J. Knapp, Edenton.
16 West Leary, Edenton.
17 John Mitchell, Pitch Landing.
18 M. L. Mizell, Windsor.
19 A. McDowell, Murfreesboro'.
20 R. R. Overby, Elizabeth City.
21 Edward Pierce, Merry Hill.
22 Thos. Pittman, Murfreesboro'.
23 J. J. Rochelle, Jackson.
24 D. Sanderlin, Camden C. H.
25 Henry Speight, Gatesville.
26 J. D. Stokely, Hintonsville.
27 A. Twine, Powell's Point.
28 Henry White, Mill Landing.
29 J. B. Webb, Edenton.
30 B. B. Williams, Coleraine.
31 S. W. Worrell, Gatesville.
32 H. J. White, St. Johns.
33 B. F. King, Windsor.
34 C. P. Bogert, Murfreesboro'.

LIST OF LICENTIATES.

1 Horatio Bass, Edenton
2 Joseph Berry, Powell's Point
3 Wells Briggs, Elizabeth City
4 W H Bunch, Mintonsville
5 W D Chadwick, Powell's Point
6 Willie Dunning, Roxobel
7 W L Fitcher, Carrsville, Va
8 T L Foxwell, Edenton
9 J W Hoffler, Sunsbury
10 F V Hoskins Elizabeth City
11 A Hollowell, Elizabeth City
12 T J Leary, Edenton.
13 J P Lee, Murfreesboro'
14 Ira Oliham, Pitch Landing
15 Abram Pruden, Gatesville
16 D J Roberts, Newby's Bridge
17 Exum Stevenson, Jackson
18 Samuel Whitson, Camden
19 W A Vann, Winton
20 J M C Luke, Harrellsville.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Received by letter.	Restored.	Dismiss'd by letter	Excommunicated.	Deceased.	Whites.	Colored.	Total.	Minute Fund
Ahoskie,	A. J. Askew†, W. W. Mitchell†, Mills Sumner†,	2	2		2	5	3	345	71	416	
Ballard's Bridge*,	Not represented,							469	182	651	
Berea*,	Not represented,							136	1	137	
Bethel,	W. Myers, Thos. Sutton, Samuel Sutton†,		1		2	1	5	254	55	309	$3 00
Bethlehem,	H. M. Jones†, W. W. Sessoms, Geo. T. Hollomon,		5			4	2	183	58	241	
Buckhorn,	J. W. Barnes†, J. D. Barnes, W. A. Vann,	3					3	86	50	136	2 00
Capeheart's,	Edward Pierce†, John N. Hoggard†, Henry White†,		1			3	3	288	185	473	2 50
Cashie,	David Harrell†, W. Hyman, J. B. Spivey,		1				4	185	120	305	3 00
Connaritsa,	A. J. Dunning†, J. L. Burden, A. F. Early†,		3	1	5	2		250	60	310	
Coleraine,	K. T. Pruden, D. A. Watford†, F. K. Evans,†		3		3	5	2	326	212	538	3 00
Cool Spring,	Abram Pruden,† J. M. Parker, J. A. Carter,					1	5			174	
Corinth*,	Not represented,							135	35	170	
Ebenezer*,	Not represented,							85	56	141	
Edenton*,	Not represented,							69	130	199	
Elizabeth City*,	R. R. Overby, G. W. Kellenger, (no letter,)							385	74	459	2 60
Elim*,	Not represented,							47	25	72	
Gatesville,	S. W. Worrell, Hance Hofler, Thos. E. Cross,							60	48	108	1 50
Great Fork,	O. P. Savage. James Rogers, W. W. Knight,	1			1		1	170	50	220	2 00
Galatia*,	Not represented,							45	3	48	
Hamilton*,	Not represented,							23		23	
Hebron*,	Not represented,							83	12	95	
Hertford,	R. B. Jones, R. Felton, U. W. Speight,	10	9		3	2		43	51	94	2 00
Holly Grove,	John Mitchell, W. J. Freeman,† W. B. Watford†,		2		1			52	33	85	1 56
Lebanon*,	Not represented,									28	
Macedonia*,	Not represented.							60	5	65	

Mar's Hill*.....	B. B. Williams, (no letter,).....							65	5	73			
Meherrin*, ...	Not represented,							213	104	317			
Middle Swamp,.....	Henry Speight, J. Rountree, W. Riddick,.....	3					1	87	81	168	1	50	
Mt. Carmel*,.....	Not represented,							200	86	286			
Mt. Tabor, ...	Wm. Dunning,† R. B. Cobb,† W. Darden,†.....				2		3	179	54	233	3	00	
Murfreesboro,.....	A. McDowell,† B. A. Spires,† J. R. Darden,†.....	15	4		2		1	73	12	85	3	00	
New Hope,.....	T. W. Babb, Wm. E. Matthews,.....						4		56	56	1	50	
Piney Grove*,.....	Not represented,							95	81	176			
Pleasant Grove*,.....	G. C. Moore,.....							78	42	120			
Pleasant Plains,.....	Thomas Hoggard, Jos. A. Mizzell,.....		1	2		4			206	206	1	50	
Potecasi,.....	M. Cooke,† W. T. Baum,† D. M. Beale,†.....					3	1	186	56	242	2	00	
Powell's Point,*.....	Not represented,				3	1				59			
Providence*,.....	Not represented,									91			
Romoth Gilead*,.....	Not represented,							65	75	140			
Republican*,.....	Not represented,							167	43	210			
Roanoke Island*,.....	Not represented,							73	34	107			
Robert's Chapel*,.....	Not represented,							170	55	225			
Rocky Hock,.....	J. B. Webb†, Thos. Cochran†, R. R. Felton,†.....	1	3				5	174	11	185	2	09	
Ross' M. H.,.....	W. J. Mitchell,† C. A. Halsey†, W. H. Hughes†,.....	1	2	1	3	6	11	358	42	400	2	50	
Salem,.....	Aaron Fletcher†, S. B. Pendleton†, Ambrose Hollowell, A. L. Sawyer,	2			5	5	4	58	22	80	1	50	
Sandy Cross,.....	Jesse Eason, Willis Bunch, W. B. S. Riddick†,.....	1	3				6	266	71	337	3	00	
Sandy Run*,.....	Not represented.							147	93	240			
Sawyer's Creek,.....	Evan Forbes†, J. S. Sanderlin,† T. B. Boushall,.....		5	1	8	7	9	367	112	479	3	00	
Shady Grove*,.....	Not represented,							119	3	122			
Shiloh*,.....	Not represented,							334	145	479			
Whiteville Grove,....	Joshua White, D. J. Roberts†, W. C. Simpson,.....	2			3	1	6	150	11	161	2	00	
White Oak*,.....	Not represented,							42	53	95			
Yoppim*,.....	Not represented,							128	38	166			
53 Churches.		41	45	5	99	48	83	7573	3110	11034	$41	00	

*Statistics of last year retained. †Absent.

Appendix.

N. CAROLINA BABTIST STATE CONVENTION.

This Institution is designed to give strength and efficiency to our efforts in promoting the great objects of christian benevolence, connected with the advancement of our Redeemer's kingdom in this world. It includes State Missions, Foreign Missions, Ministerial Education and Colportage. It is also auxiliary to the Southern Domestic Board, in promoting missions in general.

In prosecuting its work of State Missions, it does not propose to supersede the work of Associations and Union Meetings, but to co-operate with them, if necessary, and in addition to this, supply destitute villages and sections with Baptist preaching.

In aiding Foreign Missions, it operates through the Foreign Mission Board, located at Richmond, who applies the funds, as directed by the donors.

It proposes to assist young men, called of God to preach the gospel, and approved by their respective churches in procuring an education. Thus educating preachers and not men to preach.

While much might and ought to be said in favor of each of these objects, yet the space allowed for a Report forbids it; we can only, in a very concise manner, bring them before our brethren. The times and circumstances demand that we give them a hearty support. To do this is not only our duty, but it is a great privilege, an exalted honor.

Colportage has long since been deemed an efficient means of disseminating religious truth. Events have transpired, during the past Associational year, which have invested this department of our Convention, with more than usual importance. The immense army now in the field, embraces the flower of the Southern Confederacy. The morals of these men must be cared for, or society will suffer an irreparable loss, however brilliant may be their victories. Army colportage is one of the most efficient means of counteracting the

demoralizing inferences of the camp. The success which has attended our efforts in this department, is both gratifying and encouraging, and should stimulate us to a greater degree of liberality than has hitherto been manifested. Such is the magnitude of this work, that it demands more than a passing notice from us. We, therefore, hope that your body, at its present session, will inaugurate some means of affording immediate relief to this department.

However perfect may be the plan of the Convention for prosecuting its work, its efficiency, under God, depends upon the churches. It is their creature. From their contributions, its treasury must be supplied. In view of the pressing necessity of the Board of the Convention,

Resolved, That we request each church in this Association to send contributions to the next meeting of the Convention at Wake Forest College, and that we request the Ministers of this body to lay the claims of the Convention before their respective churches at some time prior to the meeting of that body.

Respectfully submitted,

R. B. JONES, Chm'n.

REPORT ON PERIODICALS.

Your Committee on Periodicals beg leave to submit the following as their report.

A good and well edited religious newspaper is an agency second only to the pulpit, in evangelizing and christianizing the human family.

The religious editor preaches weekly to thousands of readers through his columns; and if the paper is well filled with biblical truth and sound doctrine, he will make lasting religious impressions upon their minds. The christian will be constantly reminded of his duty to his God and to his fellow men.

We ought, therefore, to have our denominational papers, and we ought to read them and sustain them.

We are gratified to be able to report that notwithstanding many religious papers in the south, owing to our national troubles, have had to suspend, yet our denominational organ, the Biblical Recorder, still survives, and we would earnestly recommend it to our brethren, as worthy of their liberal patronage and support.

B. B. WILLIAMS, Chm'n.

CHOWAN FEMALE COLLEGIATE INSTITUTE.

This Institution, formerly so successful and prosperous, is now suffering, like most others in our country, from the blighting influences of the war.

The Trustees, at the end of the last scholastic year, anticipating a greatly diminished patronage, and having no means to sustain a Faculty except the current income of the school, thought it unwise to assume the payment of salaries for the present year, and they therefore committed the school entirely to the Faculty with the privilege of retaining only so many of their number as the amount of patronage received should render necessary. During the first session the whole Faculty were retained except the President, who, at his own request, was absent until near the end of the session. The number of pupils present was forty-four—less than half our usual number,—but there was a fair prospect for a large increase at the beginning of the present session. This prospect was suddenly blighted by the fall of Roanoke Island which gave the enemy access to all our interior waters and caused the prompt withdrawal of all the pupils. After a few weeks' suspension the school was resumed with a small number which has increased to twenty. Among these are representatives of all the collegiate classes which will constitute a nucleus around which classes may be readily formed at the beginning of the next session, should Providence permit the school to be resumed at that time.

Respectfully submitted.

A. McDOWELL, Chm'n.

OBITUARY.

The Rev. Quintin Hollowell Trotman, the subject of this short sketch, was born in the county of Perquimans, North Carolina, January 27th, 1805, of Joseph Trotman and Sabrey his wife, whose maiden name was Hollowell. When he was an infant his parents removed to Sandy Cross, Gates county, where his father died, leaving this his only child, very young, and a bereaved widow. Being very poor, and without the advantages even of common schools, his opportunities for an education were meagre indeed, having been but six months of his life within the walls of a school room. His mother had likewise received but slight instruction, and was therefore poorly qualified to direct and guide the son. Her strong mind and resolute energy to a great extent supplied this deficiency, and she reared her son to become a man. The intervals of arduous daily labor were cultivated by the mother in implanting in her son principles of right and wrong, which have given tone and distinction to his character through life.

The toils and struggles of his youth for support afforded but little time for mental cultivation. Saving his mother's care, he was eminently a self-made man. At the early age of nineteen years he was married to Miss Eliza Brinkley, and until his connection with the church, was entirely engaged in the business of farming, which for the support of an increasing family, claimed his whole attention. Meanwhile the influence of evil associates over one of his confiding nature, had its natural effect in leading him astray, and the step from virtue to vice being easy and short, he soon became notorious for his wickedness. His career however was short; he was to become the chosen instrument of God. The prayers of his anxious wife and mother were answered in the conversion of the husband and son. Making a profession of his faith in the Lord Jesus Christ, he was by baptism administered by the Rev. Robert T. Daniel, on the 9th of April, 1828, received into the church. The energy which had given him notoriety as a man of the world now distinguished him as the man of God. The church quickly appreciating his talents, licensed him to preach in June, 1830, which was soon followed by an order for his ordination. On the 31st day of July, 1831, he was ordained by the Revs. Jeremiah Etheridge and John Harrell.

He at once attained a prominence for eloquence, originality of thought, pathos, force of argument, power of delivery and

impressiveness of manner, which always commanded an audience and ensured attention. Whenever and wherever it was known that he would preach, a large congregation ever attended. Whether in his appeals to a throne of grace, in singing praises to God, or from the pulpit expounding the plan of redemption, the melodious strains of his sonorous voice filled every ear, subdued every improper thought, and drew along the listener a willing captive, a captive whose chains were golden, and his captivity rapturous delight. However prejudiced was the hearer, however he winced under the withering excoriation of his powerful oratory, however much the sensitive bigot denounced him as he exposed the fallacy of creeds, and pointed to the true light that lighteth the world, and in the bitterness of his spleen, resolved never again to hear him, prejudice and bigotry failed to resist the attraction, and again and again becoming hearers, they would finally yield, and be obedient to the Master's will.

There was in him nothing assumed for the occasion. There was no starchy buckram to repulse, no gaudy tinsel for display. All was easy, all plain and unaffected. He never seemed to be conscious of his own ability. He was nature's true orator. The outgushing emotions of a noble heart, moved by the finger of God, and touched by the quickening influences of his holy spirit operating through the most powerful intellect of the State, could not fail to captivate the hearts of his hearers, and to convict the sinner of his guilt and a judgment to come. He was blessed with a most retentive memory, that never failed him while his eye-sight was unimpaired. In the course of an argument he would with ease and without effort call to his aid quotations so full and so apposite, as had cost other ministers weeks of hard labor to cull and to arrange.

He borrowed nothing of others. Feeling the responsibility of his position, he leaned not upon learned theologians, but placing his trust in God from his word derived the waters of life. His opinions, formed by careful research and once fixed, he boldly pronounced. He shunned not to declare the whole counsel of God. He winked at no whitewashing of error, but fearlessly tearing away the covering exposed its deformity. He never made any compromise of the truth. It was his habit to call things by their proper names, and thus often gave offence when his object only was to preach Christ and him crucifind. He applied all the energies of his nature to the work of his Master with labor unremitted, zeal never

failing, and faith never faltering. To labor for Christ was his highest pleasure, to build up his Church the work to which he had devoted himself. He worked beyond the measure of his strength. His vigorous constitution finally broke down. He continued his labors, however, without remission, only as sickness prevented, though with great suffering. For the last ten years of his life he rarely passed an hour but in pain. In the spring of 1859 he lost his sight. The source whence he derived much pleasure being thus cut off, though in the main for a sick man cheerful, he lost much of his usual vivacity. His time was employed in readings by his children. He continued, nevertheless, to preach, and to his death was pastor of the church at Sandy Cross, into which he had been received by baptism, and to which he had broken the bread of life, save an interval of three years, from his ordination to his death. Faithful flock, faithful shepherd! He ever enjoyed the confidence of his ministering brethren; with them he was a tower of strength. The love borne him by his church was warmly reciprocated. His love for all his brethren was as a deep stream that flows silently on though it bears Argosies on its bosom. It was indeed a never-failing fountain; it expanded and strengthened as long as life lasted. Aye, it was love that killed him at last. Often during his illness he would say, my child, my boy, "when it is asked you what killed me, say it was love; love for his children that killed your father." It was, doubtless, the great anxiety he felt for his children in the service of the country, his strongest sympathies enlisted in the struggle, the great depression of spirits ensuing from the loss of his wife, who had died but a few weeks before his last confinement, that completely prostrated him. He suffered the most excruciating pain, though with the greatest patience and resignation, repeatedly pronouncing his trust in Christ; continuously uttering favorite passages of scripture, and singing praises to God. His ardent affections overflowed in expressions of love to visiting friends, to his children and servants. Kissing all, kissing the hands of his servants, and looking at each intensely as though loth to be separated from them, he would point them to a blissful reunion in heaven, and pray God to take him to himself. He was firmly impressed that his time was growing short; that he was slowly passing away. He blessed and praised God that he was pleased to afflict him, saying that his afflictions would work out for him a far more exceeding and eternal weight of glory! Thus, in singing, praying and earnest invocations for mercy, blessing his chil-

dren, his friends and brethren and servants, he spent the las moments of his life. For the last two or three days percepti bly suffering but little, he quietly sank away in the bosom of his God. He died as only the Christian can die. On Friday the 9th day of May, 1862, as the rays of the morning sun gilded the tree tops, his spirit winged its way to an eternity of rest.

No one can appreciate the merits of the man morally, intellectually, or socially, unless he knew the circumstances of his whole life. The difficulties that environed him would have crushed most men. To have reared so large a family of children, nine in number, as he has done, with so little of this world's goods upon which to draw for support, was enough; but with the limited opportunity for mental cultivation he enjoyed, that he accomplished so much is the wonder of those who knew him best. And no one knew all, for in his last illness he often said, "eternity alone will disclose to the astonishment of my most intimate friends the difficulties with which I have had to contend."

The loss of such a man to any community cannot be estimated. As a complicated machinery, its balance wheel broken, society for the while ceases its customary throbbings. There is a pause in all around that denotes a grievous calamity, and each seeks sympathy in the misfortune that has befallen all. Universally respected and beloved, endeared to a very large circle of acquaintances by the ties of long-continued and unbroken friendship stronger than the lion's grip, his death severs a link in the chain of faithful friends that cannot be repaired. His loss to the church is irreparable, he was her most talented and able minister. A strong man in Israel hath fallen. A shining jewel of the fraternity has dropped into the Master's hands. But if friends and brethren mourn him, what shall quiet the aching hearts of his aged mother and beloved children, whose love and admiration for the son and father knew no limit? They loved him as but few know how to love. His love for them constrained the love of himself. "O, Absalom, my son, my son Absalom!" were among his last words. It was this love that killed him. Mourning they will mourn with a grief that findeth no consolation but in the promises of God, looking forward to the realization of the hope that they shall all meet again in a heaven of eternal rest.

S. W. WORRELL, Chm'n.